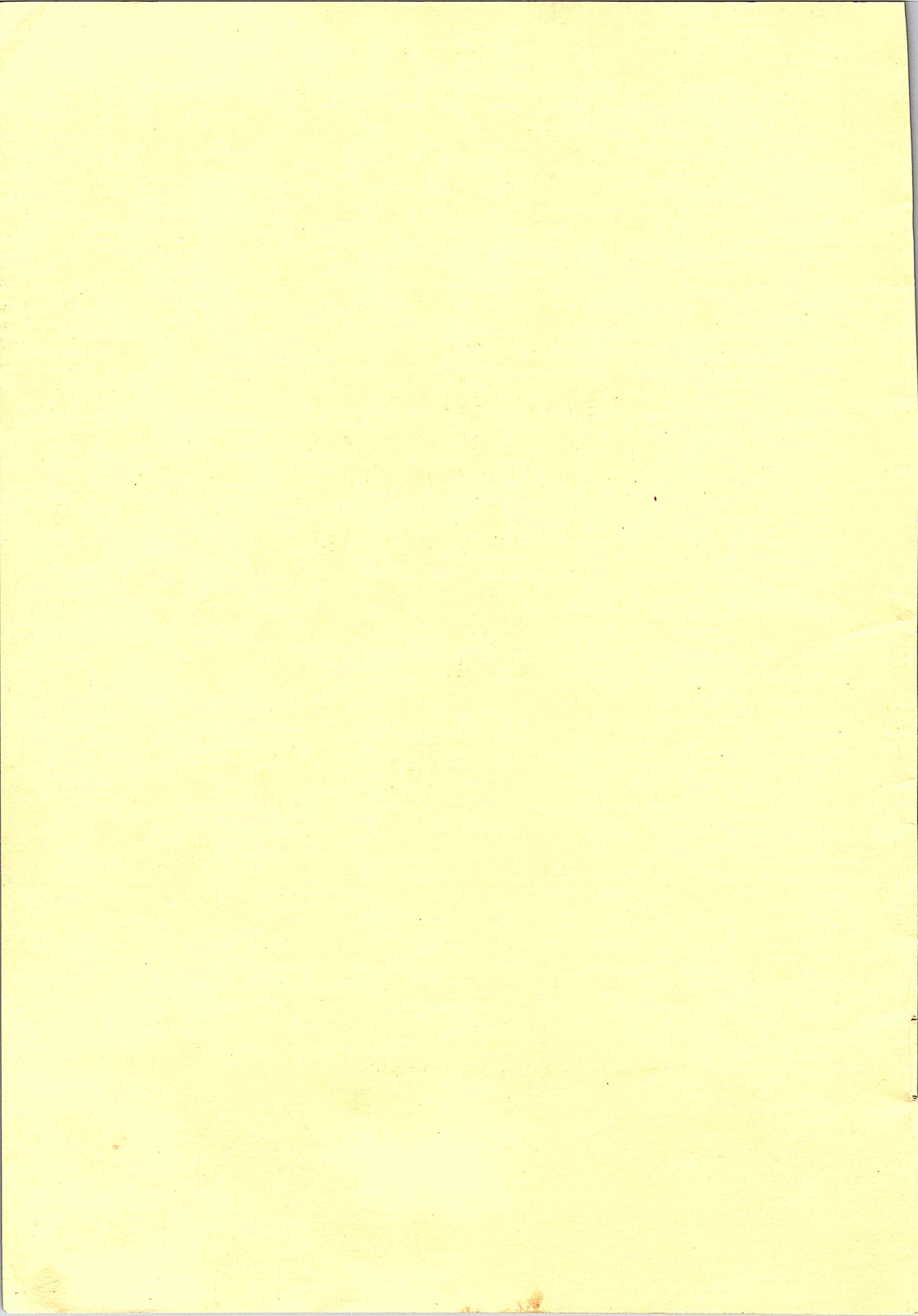


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1863 ~ 1982

A.J. DE LA MARE

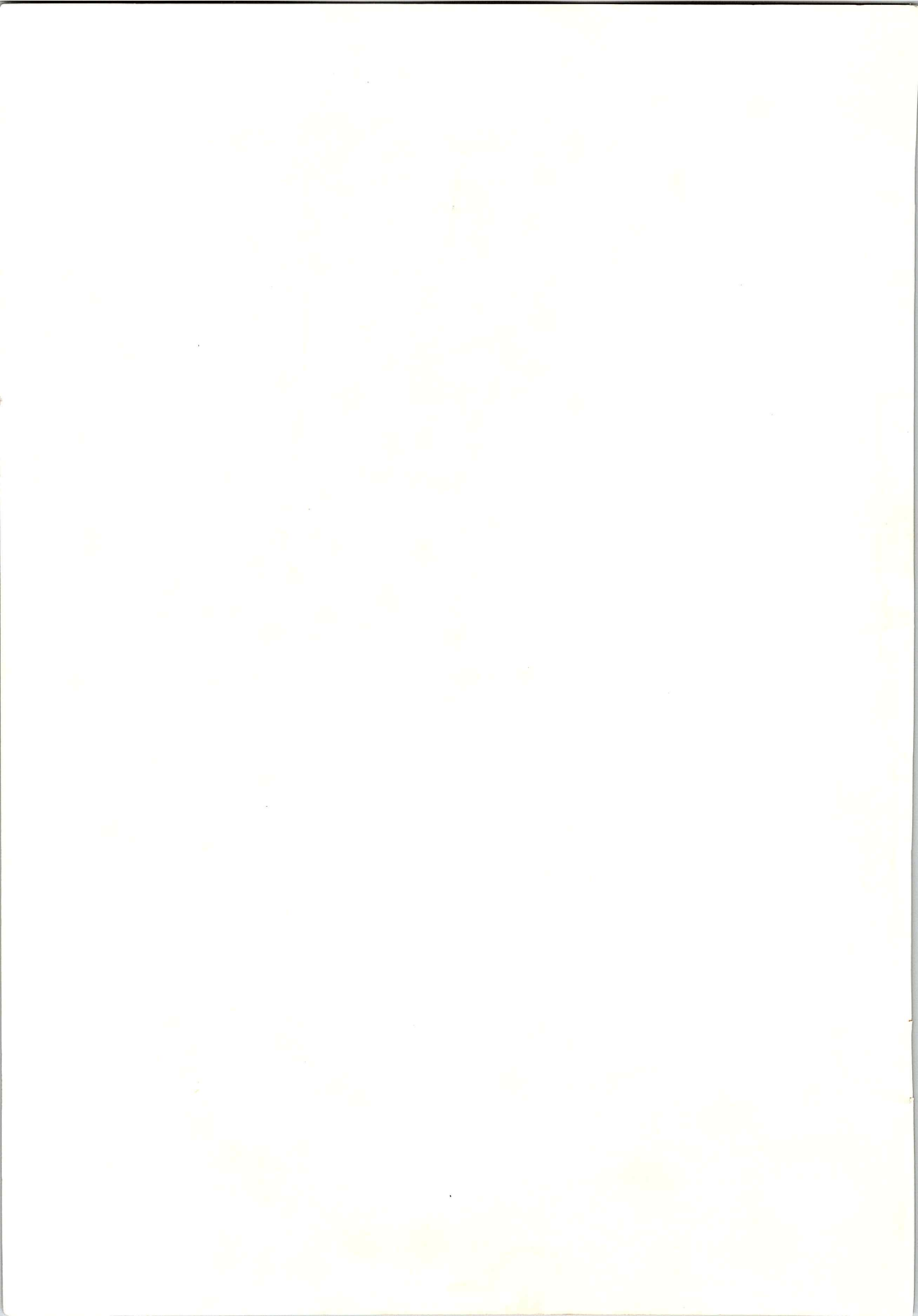


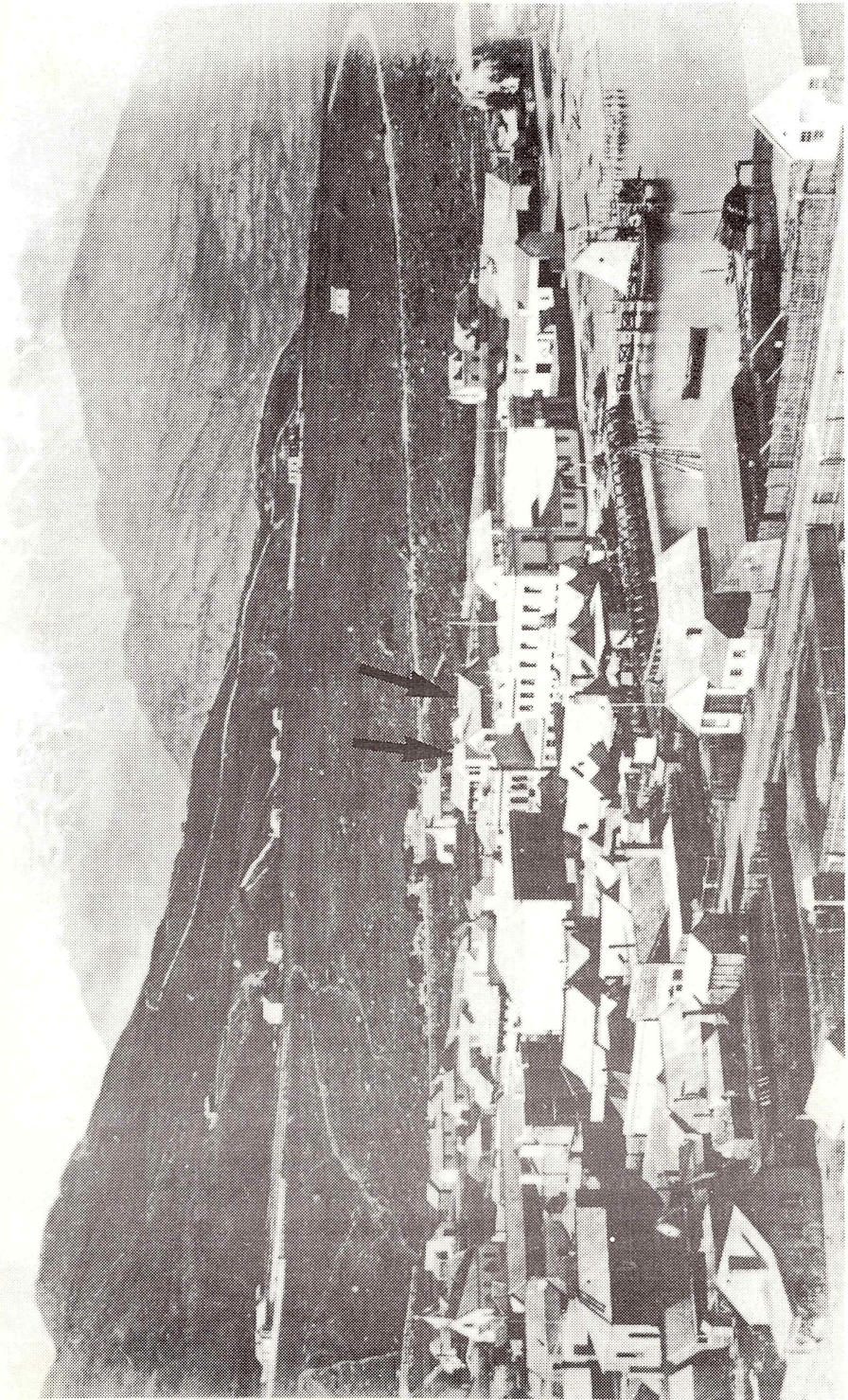
**A
HISTORY
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Queenstown, 1873. St. Peters church and vicarage are marked with arrows. (Photo courtesy Hocken Library)

FOREWORD

*By The Bishop of Dunedin
Rt. Rev'd. Peter W. Mann.*

"Silver and gold have I none; but such as I have give I thee." The same Peter who brought healing and hope to the lame man in the name of the Lord Jesus gave his name to the principle Anglican church in the Wakatipu. A district which virtually began its life with gold quickly discovered that there are greater blessings to be found in the same Lord Jesus.

The history of the Parish is the story of how men and women, ordained and lay, sought through God's grace and dedication to honour and proclaim the Lord Jesus. There were pinnacles of achievement and valleys of disappointment. We are indebted to Mr. De La Mare for his careful presentation of both and the comments he makes upon these events. Lack of certain records has not made his task an easy one but what he does establish is that the Church of God is greater and more durable than isolated (and possibly forgotten) people and events.

Lake Wakatipu and its environs has a special magic for people in many places, and where the natural beauty has been joined by the love of a caring community, Christians have been able to affirm their faith in a God who creates and redeems. And it is worth reflecting that the Agent of God's love called his first disciple Peter, on the shores of another lake. This history is the record of a similar discipleship.

PREFACE

*By The Present Vicar
Rev'd. Jeffrey O. Marsh.*

This book is the completion of a project to commemorate 1982 as the fiftieth anniversary of the Consecration of Saint Peter's Anglican Church, Queenstown.

To achieve this aim, the author spent many hours researching his subject. This perseverance and dedication allowed him to expand his brief and present to us this short history of the Anglican Church in the Wakatipu.

It is my pleasure to express sincere and grateful thanks to Mr. De La Mare for producing this very readable and concise history.

INTRODUCTION

The history of the Anglican church in the Wakatipu is interesting, going back as it does to the gold rush and the earliest days of the town. What is equally interesting is that the church was founded entirely by lay people and conducted by them for six years before a Vicar was appointed.

While many of the records survive, the early service registers and the minute book for 1878 to 1898 are missing, making it difficult to adequately cover this area. In addition the best source of information on the early history of the Wakatipu, the Lake Wakatipu Mail newspaper, the files of which are held by the Hocken Library, are in such delicate condition that access to them is not available until they are microfilmed.

The research and writing of this short history has been an interesting and satisfying job.

A.J. De La Mare
Queenstown
July 1982

William Gilbert Rees and the Founding of Queenstown

On a day in mid-February 1860, two weary men rode their horses to the waters edge in Queenstown Bay and made camp. The two were Nicholas von Tunzelmann who was to settle on the western side of Lake Wakatipu and William Gilbert Rees who was to become the 'Father of Queenstown'. Their arrival at Lake Wakatipu marked the end of a long and hazardous journey begun in Dunedin some six weeks earlier. Their journey was made to seek pastoral land to settle on and in the Wakatipu they found what they sought. Rees at the time was 33 years of age.

Within a year Rees had applied to the Waste Lands Board in Dunedin for a pastoral lease of the land on the east of the lake, stocked the run and brought in staff to work it. By February 1861, permanent buildings had been erected and a small settlement established to operate an immense pastoral run extending the full eastern boundary of the lake from the present Kingston in the south to Mount Earnslaw in the north.

Less than six months later Gabriel Read made a major gold discovery near present day Lawrence which was to spark off a gold rush resulting in dramatic changes to the Otago province. In August 1862 Hartley and Reilly found gold near present day Cromwell and the rush to the area known as the Dunstan brought gold and the upheavals associated with it a step nearer Rees on the Wakatipu. By now he must have had fears that the discovery of gold would soon be made in the Wakatipu bringing in hordes of miners and upsetting the peaceful occupation of his pastoral run. Sure enough rich gold was found in the Arrow river in September 1862 and although Rees supplied food to the early miners in an endeavour to keep the discovery secret it was only a matter of time before this find was public knowledge.

Before the end of the year two of Rees' shearers found gold in quantities equal to the Arrow at Arthurs Point and almost overnight a canvas town populated by thousands of miners sprang up beside Rees' homestead. The peace and isolation which Rees had enjoyed for less than two years departed, to be replaced by a noisy restless horde of miners and the equally noisy activities associated with a raw mining town.

Rees had no option but to accept the situation and as he was established with stocks of flour and other foodstuffs and possessed of a large flock of sheep the miners looked to him to supply their needs. This he did as far as he was able and having a whaleboat and several smaller craft on the lake, bringing in further supplies was not too difficult. In January 1863 Rees was described in a Dunedin newspaper as 'carrier, coach proprietor, lighterman, boat builder, hotelkeeper, storekeeper, contractor, sawyer, gold buyer, slaughterman, baker, land-agent, station-

holder, ferryman.' Allowing for some element of exaggeration by the journalist who wrote the article there is no doubt Rees was the most influential person in early Queenstown and his many activities must have been reasonably remunerative. Besides his commercial activities Rees took a prominent part in public affairs and his description as the 'Father of Queenstown' is well based.

Founding of the Anglican church in the Wakatipu.

To William Rees must also go the credit for founding the Anglican church in Queenstown. Rees was a devout Anglican and regularly held services using the Book of Common Prayer. His station hands were expected to attend even though most of them were Presbyterians. The problems of inflicting the unfamiliar Anglican service on Presbyterians and Rees subsequently changing the service to a simpler form are described in Alfred Duncan's, *The Wakatipians*. It was in this small and humble way that the church continued until it was changed like everything else by the discovery of gold.

The thousands who poured into the canvas town of Queenstown brought all sorts, ranging from the swift and dishonest camp followers, through the hard-working miners and tradesmen intent on making the most of a golden opportunity, to those responsible for law and order, administration, health, etc. Among this throng there would be many dedicated Christians who would be wanting to express their faith by regular worship. No doubt these, and the Anglicans in particular, would find common ground with William Rees who would be known to every newcomer not only as the 'Father of Queenstown' but as a lay reader conducting regular services. One of these was Richmond Beetham, Resident Magistrate and Gold Fields Warden. Beetham was responsible for the administration of justice and until local government was established undertook the duties normally carried out by a borough council. Beetham was the sole arbiter of law and local administration in Queenstown and the surrounding district in the early days of the gold rush and was a man of immense authority. He too was a devoted Anglican, a lay-reader and had much in common with Rees.

No doubt these two held simple services whenever their extremely busy lives permitted but their dedication would have been renewed and vitalised by the visit in March 1863 of Bishop Harper of Christchurch. The Bishop who was almost sixty years of age had set out on one of his periodical visitations to his immense diocese in January 1863. By early March he had reached Riverton in the far south, a journey of over four hundred miles, the only method of transport being by saddle-horse or on foot. During his journey the news of gold discoveries in the Wakatipu and the settlement at Queenstown would have reached him and no doubt he considered it important to inspect and assess the religious needs of the area. Rather strangely his journey from early March to early April 1863 involving hardship and long, difficult travel was disposed of in his visitation record by one short sentence, 'Visited the gold fields at Queenstown, Wakatipu'. The Lake Wakatipu Mail was not established until May 1863 and the only report we have is one in the Daily Telegraph of Dunedin

which informs us that the Bishop held divine service both morning and evening on Sunday the 15th of March in the presence of large congregations in a convenient building kindly furnished by Mr Rees. The convenient building would almost certainly have been the Queens Arms hotel. With the influx of the miners Rees had promptly converted his wool shed into an hotel and at this time it was one of the few substantial buildings in an otherwise town of canvas. Rees, Beetham and the other dedicated Anglicans would no doubt have drawn to the Bishop's attention the great need for a resident clergyman in what was the second largest town in Otago. It is not difficult to hazard a guess at his reply which would have indicated a general shortage of clergy and no consideration could be given to providing one for Queenstown until a church was provided and the local Anglicans could guarantee an adequate stipend and living for a curate.

Whether such a conference took place is merely speculative as we have no records apart from the one short newspaper report. What we know for certain is that a meeting was held on the 26th of November 1863 of a 'Church of England Committee' and it was recorded as being held in the church. It is evident the church had only recently been built as one of the first tasks of the committee was to arrange to have it painted. That it was primitive is also evident as the first minutes propose carrying out improvements to the building. Very likely following the Bishop's visit it was decided a church building was essential and Mr Rees, who was amongst his many activities, a timber merchant and building contractor and at this time enjoying an income far beyond his normal expectations undertook to finance the cost of the building. This supposition is supported by several references in early minutes to an amount owing to Mr Rees. The debt amounted to £70.15.0 and was not finally paid until 1866.

The church was built on the present church property and was placed towards the western boundary and close to Church street. It is almost certain the land consisting of over half an acre was a free grant from the Provincial Government and for many years the section was known as the church reserve. It is not hard to imagine the scene with Rees and Beetham, who represented influence and authority, quietly discussing with Wright, the surveyor, the question of reserving a site for an Anglican church and making sure an adequate area in the best possible position was obtained.

Those present at the first recorded meeting were Richmond Beetham, Resident Magistrate who was chairman and the following;

John Scott Worthington who was employed as Receiver of Gold Revenue. He was the senior public servant in the area and was responsible to Mr Beetham as Clerk of the Court.

John Turner who was a building contractor. He is generally described as a naval architect and was responsible for the design of the paddle steamer Antrim.

Isaac Henry Manders a mining agent who was the first Town Clerk of Queenstown, the first Clerk of the Lake County and later represented Wakatipu in the House of Representatives.

Of the three others Gash, Welsh and Campbell nothing is now known of them except that Campbell whose initials were H.E. was the first secretary of the committee. Some people arrived in Queenstown, failed to prosper and stayed a short period only. In this respect Queenstown has not changed today. Other well-known names in the early records of the church were:-

H.W. Bracken who as a Sergeant-Major was in charge of the mounted constabulary at Arrowtown from the earliest days of the rush. It did not take Bracken long to decide that as a policeman he was making few friends and little money and he resigned to become a partner with Rees in the Queens Arms hotel in Queenstown.

Another was J.W. Robertson a prominent merchant with interests in saw-milling and operating small vessels on the lake. Late in 1866 Robertson was to become the town's first mayor.

The day after the first recorded meeting, a 'Tea Meeting' was held to raise funds for the church. It was held in the Masonic Lodge room, a stone building which had recently been completed and was probably the only suitable place in the town to hold a church function. The event took the form of a meal and in accordance with the custom of the day entertainment was provided. The womenfolk of the congregation were each responsible for hosting a table and providing the food. The evening was a great success and at the next meeting of the committee Mr Beetham who was treasurer reported gross receipts exceeding £50. At the same time he advised he held church collections of £4.18.6.

Early in December 1863 improvements to the church were approved and a tender from Butler Chambers and Co for £74.10.0 was accepted. This was the first of a number of improvements and additions made to the church over a long time. What started as a small rectangular building finally finished up as a substantial wooden building of character with two transepts-to make a full cruciform shape and complete with exterior porches and vestry.

Although there were few clergy in Otago and Southland, the needs of the gold fields area with its teeming population were such that, despite the difficulties of travel, some visits were made by clergymen who administered the sacraments and performed other functions outside the province of lay-readers. The first to visit was the Rev. W.F. Oldham, Vicar of Riverton in January 1864. At this time there were only two clergymen in the whole of Southland and leaving his responsibilities for the time his visit would take would not be easy. In March the Rev. Cooper Searle spent over a week in the area. He informed the committee of the Bishop's requirements

before a Vicar could be appointed. The committee decided it could raise £400 a year to support a Vicar and a public meeting was held to seek support which the Rev. Searle attended. The next recorded visit was of the Rev. E.H. Granger in January 1865. The Rev. Granger was Vicar of All Saints Dunedin and had been sent by the Bishop to get the views of the Anglican committees in the Dunstan and Queenstown areas as to their supporting a Vicar to serve the whole area. The committee supported the idea, no doubt deciding half a loaf was better than no bread and undertook to contribute £100 per annum as their share.

One of the means of raising finance in the early years was by the renting of pews. In January 1864 pew rents were first set at £4 per annum for four seats for a family and 10/- per quarter for individuals. This must have been considered too high as later in the year the rent was reduced to 5/- per quarter and later again to 2/6 per quarter. Pew rents continued to be a source of income for many years and the allocation of pews must have provided some problems. When Richmond Beetham resigned as Vicar's Warden in late 1874 and indicated he no longer required his sitting in the church Mr. W. Warren immediately applied for it. Presumably he considered it a better position than the one he occupied in the church. The pews with their numbered ends, not unlike seats in a theatre, are still in use in the church at Omakau.

In 1868 with no prospect of a Vicar in sight, Messrs Beetham and Worthington were appointed 'nominators re engaging a priest' and authorised to take whatever steps they thought necessary. At the same time, the committee at Arrowtown were written to, outlining the steps taken to date to obtain a Vicar and suggesting that if one were appointed, it be jointly to both areas and the cost of his maintenance be met jointly by the two committees. This is the earliest record of the Anglican church in Arrowtown, who had no building and probably had cottage services read by a lay-reader.

All efforts were unsuccessful until January 1869 when finally an appointment was made.

The Rev. Richard Coffey: First Vicar.

In December 1868 the Rev. Richard Coffey an Irishman was visiting the gold fields and the Queenstown committee invited him to extend his visit to include the Lakes District. This he did and was in Queenstown when the annual general meeting was held on the 5th of January 1869. At the meeting it was decided an offer be made to Mr. Coffey 'to take charge of the Wakatipu Pastoral District' with a stipend of £250 per annum and a residence or its equivalent in money. Mr. Coffey was then invited to the meeting and when the offer was outlined to him he immediately accepted verbally. The Rev. Richard Coffey was born in Westmeath Ireland. He graduated B.A. from Trinity College Dublin in 1865 and was made Deacon in Tuam Cathedral in February 1866 and ordained priest in Cork Cathedral the following September. Because of a throat infection he decided to come to New Zealand arriving at Port Chalmers on the Chile in 1868. At this time he was 32 years of age.

His acceptance raised two items which required prompt attention, namely raising funds to meet the increased costs involved in having a Vicar and providing a Vicarage or Parsonage as they were called at this time. A deputation was sent to the Arrowtown committee seeking their financial assistance and a promise of £100 per annum towards the stipend was received. Four collectors were appointed to canvas Queenstown for funds and letters were sent to selected people in the following areas asking them to act as collectors:-

25 Mile Arrow

12 Mile Arrow

Kingston

Frankton

Speargrass Flat

Maori Point

Skippers

Sandhill Arthurs Point

Big Beach

A plan for a Vicarage was prepared and tenders sought. The lowest of £49.10.0 from a Mr. Forsythe was accepted and the work commenced. Even in 1869 a large house could not be built for £49.10.0 and probably this would constitute the labour only with the committee providing most of the materials. The timber was probably supplied by a parishioner J.W. Robertson who was a timber merchant and Mayor of Queenstown. Certainly a debt to Robertson appears in the records at this time which was not completely paid until January 1872. The amount was £133.10.0. Another parishioner named Babbit carried out the painting and paper-

hanging at cost. Finally offers of finance were made by parishioners and Messrs. Beetham, Wright and Atkins lent jointly the sum of fifty pounds at 10% interest. This debt was finally paid in 1871. No sooner had these arrangements been made than a decision was made to enlarge the church to provide forty more sittings. Plans were drawn up and finally a tender from J. Turner of £155.8.10 was accepted. Funds to meet the cost came largely from a bazaar held later in the year which raised £184.14.0.

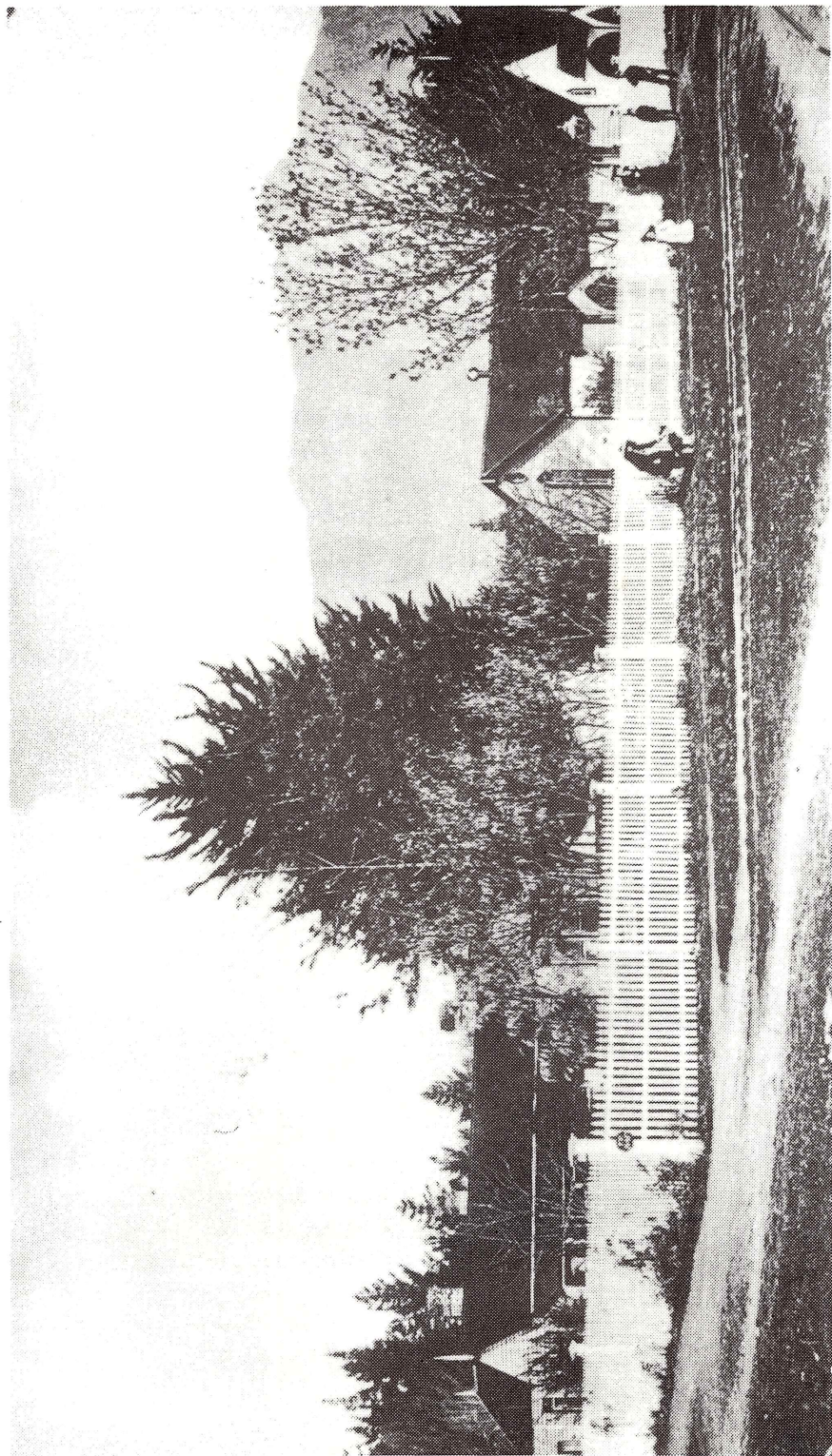
The year marked the climax in the Jenner controversy, the Queenstown congregation being involved. No doubt their conservative attitude owed much to the influence of the Rev. Coffey. At an undated meeting held early in 1869 the following two resolutions were passed:- 'That Bishop Jenner in his address at Dunedin having failed to deny the charge of being a Ritualist and taking refuge in the ambiguity of the epithet this congregation hereby pronounce his Lordship's explanation to be altogether inadequate and unsatisfactory'.

'That Bishop Jenner be asked to condemn the party known as Ritualists and to repudiate all sympathy with their practices and should he refuse or emit to do so this congregation considers all explanation useless.'

Strong words indeed and they must have been conveyed to him on his arrival in Queenstown to seek support for his cause because after coming so far he declined to address a meeting of parishioners. Though they did not meet, the parishioners had a final word on the subject at a meeting after Jenner's visit when it was resolved:-

'That this meeting being persuaded that Bishop Jenner is an advanced Ritualist pledge themselves to return representatives to the Diocesan Synod who will oppose his election.'

One hundred years has changed attitudes and sympathy can be felt for the unfortunate Jenner who was appointed first Bishop of Dunedin and then repudiated on a technicality concerning his appointment and a reputation of supporting forms of worship which today would not raise comment. Shortly after Jenner's visit the first Synod for the Dunedin Diocese was held and Queenstown was represented by Messrs. Beetham and A.D. Lubecki. It was at this Synod that the final decision to repudiate Jenner was taken.



St. Peters church and vicarage, Queenstown c.1900.

In July 1869, probably at the prompting of the Rev. Coffey it was decided 'that the church when consecrated and this part of the Wakatipu Parochial District when declared a parish be dedicated to and styled the church and parish of Saint Peters Queenstown'.

The Rev. Coffey accepted a complete change in his life when he accepted the cure of Queenstown. Firstly the difference in climate would have been very noticeable and surviving the severe winters in the primitive conditions applying at the time must have been a trial. His upbringing would not have prepared him for the isolation and rugged nature of the country he was expected to traverse regularly. Coaches were virtually unknown and the greatest luxury in travel a horse and gig. It would be seldom he could enjoy this luxury and most of the travelling would be on foot or by saddle horse. Roads were few and narrow mountain tracks particularly in the winter period were hazardous. Despite these hardships the Rev. Coffey brought pastoral care to his scattered flock and in so doing must have covered many weary miles in conditions ranging from the extreme heat of summer to the ice and snow of winter. The original register of baptisms and burials survives and in the entries can be read a tale of dedication and hardship. Baptisms were held at such remote and distant places as:-

Big Beach, Macetown, Fern Hill, Cardrona, Kingston, Skippers, Clyde, Morven Ferry, 25 Mile Queenstown, Athol, Nokomai, Cromwell, Head of the Lake, Sandhills Skippers, Maori Point, Bendigo, Moke Creek.

Another hardship early vicars including the Rev. Coffey suffered from was failure to pay the agreed stipend. All too often payment of the stipend was deferred in favour of other items and arrears were created. In July 1872 it is recorded Mr. Coffey's stipend was in arrears two hundred pounds which represented almost a year. It is hard to know how they survived unless they had some private income. Moving round the fringes of the scattered parish which never saw a warden or committeeman, it fell to the Vicar's lot to seek and collect church contributions. In this respect they virtually collected their own stipend or such part of it as they actually received. Short-comings of this type continued to exist as illustrated by an address to an annual meeting by the Rev. D.O. Hampton in 1892. In it he suggested the women of the parish gather funds to enable the purchase of a horse and gig for the vicar. He pointed out that it cost him one hundred pounds to buy a horse, gig and harness on his arrival and he feared some future vicars might not be in a financial position to do this.

In 1871 additions were made to the vicarage and by way of financing the cost it was decided to approach the agent of the Bank of Otago seeking an advance of one hundred pounds on a four months note. It appears the

agent declined the accommodation for a few days later it was decided to transfer the church account to the Bank of New Zealand. The church if not the oldest, must be one of the oldest customers of the Bank of New Zealand in Queenstown.

January 1872 saw the church free of debt which proved the agent of the Bank of Otago made an error of judgement in refusing the vestry accommodation. At this time it was thought a new church should be aimed at and thoughts of a substantial building in stone were entertained. The Rev. Coffey took it upon himself to make preliminary enquiries from Mason and Wales architects Dunedin. Mason and Wales misunderstood their instructions and sent plans for a new stone church but as the funds available were not on the scale required to finance a new building the vestry backed off the idea. The correspondence between the Rev. Coffey and Mason and Wales has survived the years.

In August 1872 the Rev. Coffey resigned but carried on till after Christmas when his successor arrived. Mr. Coffey took charge of the new parish of St. Marks Wellington which hived off from St. Peters. He remained in the parish till his retirement in 1907 and in this period St. Marks became one of the leading parishes of the Diocese and its vicar one of its most outstanding clergymen. It is recorded the first seven years were extremely difficult and finance was a constant problem. No doubt Mr. Coffey's four years in the Wakatipu proved good training to meet these problems.

The Early Years

The new Vicar was the Rev. T. Jackson Smith who had come to New Zealand with Bishop Neville and this was his first appointment. The Bishop expected the parish to meet the Vicar's passage money of one hundred pounds which they refused to do. When the Bishop made his first visitation in March 1873 this matter was on the agenda and finally the vestry agreed to meet one third of the cost. John Evan's Southern See records the English S.P.C.K. met fifty pounds and it is likely Bishop Neville himself met the balance.

In lieu of a new church it was decided in 1873 to increase the size of the existing wooden church and a parishioner John Turner prepared plans and specifications. Tenders were called and one from one F. Finch for one hundred and ninety pounds was accepted and the work put in hand. This was the third major work on the church since it was built ten years before.

In September of the same year the Vicar reported he had visited Nokomai and held services there. This is the first record of services being held in the area. There may have been an occasional service earlier because there is a record of a number of baptisms in Athol and Nokomai in November 1869.

In 1873 the minutes reveal financial problems no doubt partly caused by the cost of enlarging the church. At the annual general meeting held in January 1874 liabilities were reported to be £132.3.1 and assets £1.19.9. As usual the Vicar's stipend was in arrears but a motion to use the Building Fund to pay the Vicar was defeated. There were few parishioners present apart from the vestry and Mr. Beetham said unless the congregation gave more liberally than hitherto the church would have to be closed. Later in the year the Arrowtown committee advised they proposed reducing their contribution to the Vicar's stipend from sixty pounds to thirty pounds per annum. The vestry were unhappy with this situation and informed the Arrowtown committee that unless they could guarantee one hundred pounds per annum the Queenstown parish would act alone in appointing a priest.

During 1874 differences arose between Richmond Beetham and the vestry about the use of his organ. Besides being prominent in the formation of the church, being Vicar's Warden, lay-reader, and treasurer Beetham with his wife had supplied the organ and played it for services. For a period at least they had also acted as choir masters. Beetham considered that when he was absent from services the organ should not be played by anyone without his express permission. The vestry were unhappy about an arrangement which might mean no music for services on some occasions. It was for this minor difference that Beetham finally resigned his office and

left the church. The two stalwarts Rees and Beetham who had contributed so much to the formation and survival of the early church were now both gone. Rees had left the area in 1867 chiefly because the gold rush to the Wakatipu had caused the cancellation of his pastoral lease and taken away his livelihood. Beetham too left the Wakatipu when he was transferred to Napier in 1876.

Towards the end of 1874 the church received the gift from John Ah Tong, a Chinese miner, of an eagle lectern carved in cedar provided by John Worthington. This handsome lectern is still in use and the carvers art shown by Ah Tong never fails to be admired. It is a pity there is no record of Ah Tong - who he was, where he worked, what happened to him eventually. What is certain is that while the lectern remains he will not be forgotten and the beauty of the house of God is enhanced by his work.

In January 1875 the Rev. Jackson Smith left the parish and was replaced by the Rev. Joshua Jones who was the first vicar of Clyde and Dunstan. The departure of Beetham meant amongst other things obtaining both an organ and an organist. During the year funds were gathered to pay for a harmonium which had been purchased at a cost of seventy pounds and an organist at an honorarium of twenty pounds per annum was employed. Another change was made to the church building when the entrance was altered to the west end by adding a porch with a door on each side.

The minutes of the annual general meeting held on the 14th of January 1876 are supported by a full set of accounts which show the following:—

Main revenue — Offertories £133.10.9, Subscriptions £87.18.6,
Pew Rents £80.11.0.

Main expenditure — Stipend £243.10.9.

During the year several pieces of land were gifted to the church. Two sections in the town of Kingston were donated and still remain in the hands of the church. In Queenstown Mr. Betts Church Warden, gave a section in Frankton Road adjoining Laurel Bank and Messrs. Brown and Turner gave two sections with common back boundaries one in Man Street and the other in Brecon Street.

The absence of records means that little is known about the twenty years from 1878 to 1898. However we do know the names of the vicars during that time and that the work of the church continued without interruption. The 1880's were a time of economic depression and bankruptcies were more common than business successes. The Wakatipu was not immune in this area and in 1882 Queenstown saw a most spectacular result of financial trouble when a grocer P.Waldmann in an effort to overcome his financial problems set fire to his shop in Ballarat Street. The

resulting fire destroyed almost the entire northern side of the present Mall and probably ruined most of the tradesmen involved.

The 1880's were also a time when alluvial gold could no longer be obtained by simple recovery methods and sluicing and other more costly means were introduced. The period also saw the development of quartz mining, principally at Macetown and Bullendale and the establishment of small towns serving the mines. This in turn would have created a need for church services and exercise of pastoral care in these remote areas. Possibly as never before the Vicar would be involved in long tiring journeys under difficult conditions. The cost of transport then as now was costly and the parish was grateful for financial assistance received in 1891. A Mr. Chapman of Dundas Street Dunedin met part of the cost of a set of harness, and a Mr. Horsburgh of George Street Dunedin provided a saddle and bridle. These gifts were more than matched by Mrs. C. Nicolls of Maheno who met the cost of a buggy. These gifts would have given great encouragement to the parish representing as they did practical Christianity.

By far the most important events during the period was the Consecration of St. Pauls Arrowtown and St. Peters Queenstown, by Bishop Neville in September 1883. Saint Paul's service was held on Tuesday the 18th of September. It was preceeded on the previous Sunday by a service of confirmation probably the first held in Arrowtown. The Bishop's chaplain was the Rev. H.H. Jervois, son of the Governor of New Zealand. The Consecration of Saint Peter's was held on the 19th of September 1883 and was combined with the induction of the Rev. D.O. Hampton. The consecration of the two churches of the parish on consecutive days must have given great satisfaction to the Bishop and the parishioners of the area. It would have marked a watershed in the development of the parish.

During this period there were some changes in the clergy. The Rev. Joshua Jones remained till 1879 when his place was taken by the Rev. E.H. Granger. The Rev. Granger was one of the first clergymen in the Diocese of Dunedin. He served at St. Pauls Dunedin before his appointment to the new parish of All Saints Dunedin in 1865. Here he remained till 1872 when he went overseas because of his health. He returned in 1875 to become Vicar of Waikouaiti till 1880 when he took up Wakatipu. The Rev. Granger held the cure for a short period only resigning in July 1881. His successor the Rev. D.O. Hampton did not take up office till November 1882. The Rev. Hampton was born in Ballymagarrick, Parish of Knockamuckly, County Down, Northern Ireland. He came to New Zealand with two brothers settling in Christchurch where he taught school until entering the ministry in 1869. He served at Ross, Banks Peninsula, and Kaiapoi before coming to Queenstown. When he

came to Queenstown he was aged 41. Three of his six children were born in Queenstown. The Rev. Hampton served in other parishes in the Diocese after leaving Queenstown finally retiring to Wellington after serving as Vicar of St. Matthews Masterton. He died in 1924. The Rev. Hampton spent over seven years in the Parish departing in March 1890.

The Rev. A.C. Yorke became Vicar in December 1890 and for the nine month period between appointments the Rev. E.G. Falwasser conducted services and presumably carried out all the other priestly duties. The Rev. Yorke who had previously been Vicar of St. Matthews Dunedin remained in Queenstown until November 1893. The Record of Services Books contains brief details of some of the services held in the outlying settlements. In February 1891 a visit to the Head of the Lake is recorded with attendances of 22 at Glenorchy and 13 at Paradise. The same month Skippers was visited leaving on a Thursday returning on Saturday. Twenty were present. The following month services were held at Macetown (24), Crown Terrace (30), Cardrona (10), and Gibston (18). A service at Athol on Christmas Eve 1892 is the only reference to this area but probably it was visited from time to time particularly as the completion of the Kingston rail link in 1878 had improved communications in this area.

The Rev. W.C. Cotes previously Vicar of St. Mary's Mornington was appointed Vicar in May 1894 and remained in the parish until May 1896. His place was filled the following month by the appointment of the Rev. A.D. Mitchell late Curate at Balclutha. The Rev. Mitchell remained until he was appointed first Vicar of the Parochial District of Pembroke in April 1900.

The New Century.

The arrival of the Rev. H. Brooke in April 1900 marked the start of a new century and proposals for a new parish. This was finally approved by Synod in October 1900 and was named the Parish of Wakatipu. It covered a tremendous area, starting at Mount Aspiring, south conterminous with the Dunstan Parish to Nokomai Stream, thence to the Mataura River, on to the Von River, thence to the west coast and returning from Big Bay to Aspiring. The vestry was made up of one representative from Garston, three from Arrowtown, and five from Queenstown. The Garston-Athol area was included officially for the first time and services were held on a regular basis. The services of a Selwyn College student Mr. T.G. Kay for the long vacation made it possible to hold services more frequently in the outposts of the parish during the summer months. The following year P.B. Haggitt another student assisted in the same way. In 1903 a Mr. Nansen arrived to assist the vicar. The same year additions were made to the vicarage at a cost of £127.10.0 the contractor being T. Salmond.

Sadly on the 7th of October 1903 the Vicar the Rev. Harold John Brooke died of cancer aged 44, and was buried at Queenstown. The vestry made arrangements for a clergyman, the Rev. Edwards, to carry out the parish duties and he was paid three pounds a week and board. The successor to the late Mr. Brooke was the Rev. R.T. Matthews who arrived in February 1904. The vicar continued to hold regular services at Garston and Athol and on an irregular basis Macetown and the Head of the Lake. The church possesses a tangible reminder of these journeys in the form of a travelling communion set which belonged to the Rev. Matthews.

Late in 1904 Mr. W. Searle church warden of St. Peters offered a section of his adjoining land as a site for a Sunday School building for which there was a great need. At the annual meeting held in July 1905 it was announced an anonymous donation of two hundred and fifty pounds had been made to build the hall and the generosity of two parishioners made the provision of the building possible. At a later date it was known the anonymous donor was Mrs. W. Mason who had made earlier gifts to the church. Mrs. Mason was described as an English lady, and a model of Old World courtesy and charity. Her husband was the first Mayor of Dunedin. The hall was opened on the 18th October 1905. Besides providing a home for the Sunday School it also acted as a focal point for the social life of the church. As facilities in the town were limited it came to be used for many varied activities and at one stage was used by the Education Board as a temporary class-room.



Opening of the Sunday School Hall, Earl Street, Queenstown, 18th of October 1905.

At the same time the building of the hall was being organised it was decided to replace the existing organ with a better instrument and a pipe organ was decided upon. The drive for funds was given a tremendous start with an anonymous donation of one hundred pounds which was considered to be half the cost. Inquiries were made from several sources and finally a decision was made to purchase from All Saints Dunedin, a tracker-action pipe organ which at that time was probably over twenty years old. The organ was purchased for two hundred pounds installed and is an instrument which contributes to the beauty and compliments the sincerity of the worship offered by the congregation. As electricity was not available in the area at that stage the blower for the organ was powered by a pelton wheel driven by the town water supply which continued in use until electric power became available in Queenstown.

In September 1906 the Vicar held a service at Macetown and it was recorded there were only five church people left there. This is not surprising as Macetown as an economic quartz mining area had passed. In October the Vicar had twenty-two people present at a service at Skippers but noted there were only three church families. The next month at Skippers there were only eleven present and two church families. These figures illustrate the days of gold mining were over and large scale mining had finished.

Finally in 1906 it was decided to rebuild the south transept to accommodate the new organ and to build a northern transept and vestry. Thus a further major change to the original building of 1863 was made and the final church took on the shape of a cruciform.

The Rev. Matthews resigned in May 1907 and there was a long interregnum until the next appointee the Rev. H. Packe took up office. The Rev. Packe, who was a graduate of Cambridge University, came from Fiji, and before that had been in the service of the church in such remote areas as British Guiana and the Gold Coast. The Rev. Packe was a good singer, a gifted pianist and was very interested in musical comedy particularly Gilbert and Sullivan. He formed the Arrowtown Glee Club which was active for many years providing public entertainment in the form of concerts and musical comedies. In December 1907 a curate, the Rev. W.H. Doubleday was appointed to the parish but resigned after six months service. After a gap of some nine months another curate the Rev. Hubert Blathwayte was appointed. The Rev. Blathwayte came from a family of clergymen, his father and his brother George both served the Diocese. With a Curate to assist services were held in some of the remote areas with Macetown and Gibston being visited and regular visits were made to Garston and Athol which were part of the parish. On the 12th of March 1911 the Rev. Blathwayte was ordained priest and in January 1912 he left

to become Vicar of Wyndham. In the summer of 1912 a student Mr. H.C.H. Button acted as curate for four months. Some thirty years later he was to become Dean of the Cathedral.

An old parishioner, Thomas Hicks had died in December 1911 at the age of 84 and in the following March the vestry were informed he had left fifteen hundred pounds towards building a church in stone or concrete to replace the wooden St. Peters, work to be commenced within twenty-one years or the money would revert to the beneficiaries. Thomas Hicks was born in Cornwall in 1827 and emigrated to Australia in 1849. He went to the gold rush in California in 1850 returning to Australia in 1852, where he became involved in gold mining at Ballarat. In 1862, a real veteran, he landed at Port Chalmers, joined the rush at Lawrence and in due course came to Queenstown. Although he was not successful in California or Ballarat he did well in Otago and joined J.W. Robertson and Co. as a partner in sawmilling, retiring in 1883. Thomas Hicks had made many gifts to the church in the past but his generous bequest evoked expressions of gratitude from all the parishioners and provided a great incentive to achieve a new church building.

The Rev. Packe was appointed Vicar of St. Johns Invercargill and Archdeacon of Southland leaving Queenstown in October 1912. His successor was the Rev. William Uphill Vicar of Lumsden who took up his duties in November. In the first year of the Rev. Uphill's incumbency relations between Arrowtown and Queenstown churches were somewhat strained. At a meeting held not long before the Rev. Uphill arrived a decision to split the parish into two was taken but soon after Arrowtown was in arrears with their share of the Vicar's stipend, with Queenstown in over-draft as a result. Several meetings were held over a period until it was finally agreed to continue as a combined parish, but the two committees to pay their dues to the Diocese and pay their share of the stipend separately. The Rev. Uphill was appointed Vicar of Lawrence and left to take up his appointment in June 1916. In 1971 the Rev. Uphill, then residing in Salisbury, England wrote to the Vicar of Queenstown, the Rev. Geoff Neilson conveying greetings, and an exchange of correspondence over a period of several years took place. The Rev. Uphill died in 1974, aged 93. The Rev. R.G. Coates, Vicar of Andersons Bay Dunedin was appointed to fill the vacancy arriving in October 1916. The war continued on the continent and many young men had gone into the army. Leaving a sleepy backwater like Queenstown to go overseas must have been a novel experience particularly as many had not previously been beyond Cromwell. One result of the war was a shortage of manpower resulting in the appointment of a woman treasurer. Miss Culling proved to be extremely efficient and continued to carry out these duties for some years.

In June 1919 The Rev. Coates resigned because of ill-health and the Rev. R. de Lambert was appointed arriving in September. The Rev. de Lambert must have been a person of modern views as, soon after his arrival it was decided to purchase a car, the cost to be shared equally between Queenstown and Arrowtown. This first car was a Ford Model T. At about the same time the telephone was connected to the vicarage. The Vicar was holding services at Garston/Athol monthly and visiting the Head of the Lake from time to time.

At the end of 1919 it was decided something should be done to honour those from the church who left to serve with the forces and were not to return. The memorial finally took the form of a bronze plaque which is an extremely fine piece of craftsmanship.

In 1921 the question of serving Garston/Athol was considered as visiting the area to conduct services presented some problems and it was decided there be six services per year provided the committee in that area contributed thirty pounds per annum.

Later in the year Lewis Hotop, who was planning to leave the area after a lifetime in Queenstown made an offer of land to the vestry for a church site. He offered two sections running from Stanley Street to Coronation Drive which are now occupied by the Presbyterian church for one hundred pounds and as part of the deal a donation of twenty-five pounds towards organ maintenance. The sections contained a woodlot which had some value. The offer was accepted and to meet the cost the section in Frankton Road adjoining Laurel Bank was sold for one hundred pounds. Lewis Hotop was born at Saalfeld, Thuringan, Germany, arriving in Queenstown in 1867. He was employed by Hallenstein and Co. and later purchased their druggist and chemist business and operated in a shop on the corner of Rees and Ballarat Streets (now the Mall.) During a residence of over fifty years he was active in public and church affairs. He served three times as Mayor, twelve years in all. He was a great tree-lover and many of Queenstown's fine trees were planted by Hotop. Lewis Hotop served St. Peter's faithfully being first elected to the vestry in 1876. He served as lay-reader for over thirty years and was People's Warden for sixteen years. He finally left Queenstown in April, 1922 and died in Dunedin in October the same year.

In 1923 a curate was appointed, the Rev. J.N. Goodman arriving in April. His arrival made it easier to arrange services at the outpost areas and monthly services were held at Garston and Athol. In September, 1923 discussions were held to consider splitting the parish and at a meeting chaired by Archdeacon Curzon-Siggers it was decided to ask Synod to approve the change and also to sell the parish car. The Arrowtown committee purchased a house as a vicarage and the Curate, the

Rev. Goodman became the Vicar of Arrowtown at the end of the year. The Rev. de Lambert resigned in October 1923 to become the Vicar of Fairlie and his successor, the Rev. Sholto Bishop arrived in January 1924.

In 1924 progress caught up with Queenstown and electricity was connected to the church hall in May paid for by the ladies of the parish. The following month the church and vicarage were also connected. The service enabled the hydraulic organ blower to be replaced with an electric one. This new blower created a noise problem which continued to annoy those attending services until some years later the present blower was installed.

On the 27th of August 1924 a meeting of parishioners was held to make a decision on whether to build the new church on the present site or on the Hotop sections in their commanding position in Stanley Street. The decision to build on the present site was taken and later it was decided to sell the Stanley Street sections. About the same time it was decided to appoint Mr. J. McDowall Smith of Dunedin architect for the new church with instructions to proceed with the preparation of plans. The plans were approved in the following year, 1926, but work on the building was not to commence for some six years. In the same year it was reported that the Athol congregation had two hundred and ten pounds in hand to build a new church and it was hoped to make a start reasonably soon. In November 1926 the Rev. Sholto Bishop exchanged parishes with the Rev. Hoani Parata in the hope that the Queenstown climate would improve Canon Parata's health.

In 1927 two bequests were received adding to the funds available to build the new church. The first of three hundred pounds came from the estate of Mr. A.D. Lubecki who had been prominent in the church in its earliest days and represented Queenstown at the first Synod of the Dunedin Diocese in 1869. The other of one hundred pounds came from the estate of the Rev. Richard Coffey, first Vicar of the parish. The Rev. Coffey died in 1907 but his estate was subject to a life interest hence the gap in the vestry receiving the bequest.

In May 1928 a contract for a new church at Athol was let, the intention being to have it completed before Christmas.

The hopes that the Rev. Parata's health would improve were unfortunately not fulfilled and he died in September 1928. The Rev. Parata was the first Maori born in the Diocese to be ordained a priest and had shown ability and dedication. He was the first Maori clergyman appointed to General Synod and his passing was mourned by all who knew him. The Rev. Parata's death raised the question of amalgamating the two parishes once more and in November the Bishop chaired a meeting to consider the matter. Following this meeting the Rev. W.W.

Powell who had been Vicar of Arrowtown was appointed Vicar of the combined parish. The Rev. Powell took up his duties as Vicar of the combined parish in December 1928 and in January of the following year the Rev. D.V. Whitlock was appointed Curate. It was decided at this time to purchase another car, its cost not to exceed the cost of a new Baby Austin, one hundred and eighty pounds.

It had always been the practice of the Vicars over many years to visit the Head of the Lake and hold services either two-monthly or quarterly. These were generally held at Glenorchy but from about 1924 onwards services in this area were held at Paradise and Rees Valley as well as Glenorchy. At Paradise there were two accommodation houses, one, Arcadia, still remaining as a private home, the other no longer existing. They probably provided some of the small congregations in this area. At the Valpy Station in the Rees Valley an inter-denominational mission hall had been erected by the Valpy family and it was in this building services were held. In the 1950's the hall was shifted to Glenorchy and is used in the same way today with monthly services on a Sunday afternoon held by the Vicar of Queenstown.

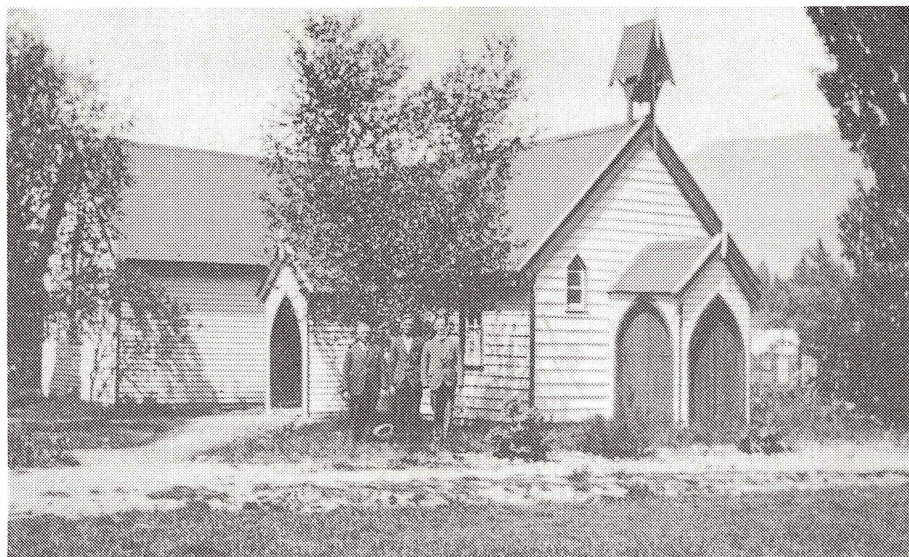
At the annual meeting held on the 30th of April 1930 reference was made to the loss of the Curate the Rev. Whitlock who had transferred to Curate attached to the Cathedral. As a result, a rearrangement of the parish boundaries had been necessary, entailing the cutting off of Athol and Garston.

The New Church

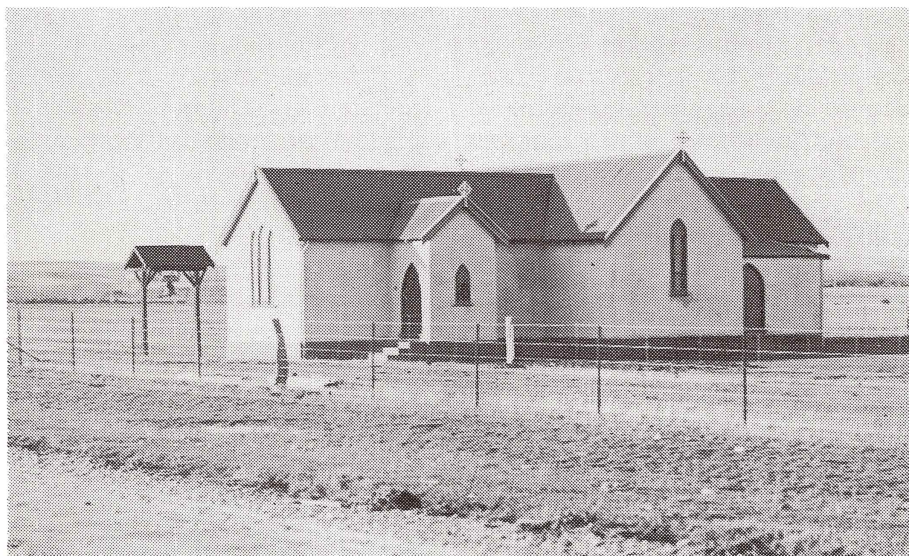
The time limit of twenty-one years laid down in the will of the late Thomas Hicks was fast approaching and efforts were made to finalise arrangements for building the new church. Finally on the 11th of March 1932 a tender was accepted from W. McLellan Ltd. of two thousand, eight hundred and sixty-two pounds plus a further seventy pounds to shift the vicarage and four hundred and fifty-eight pounds for reconditioning this building. The Hicks bequest had been invested with the Diocesan Trust Board for twenty-one years and in addition the bequests from Mr. Lubecki and the Rev. Coffey were available to meet the cost. The vestry were in the happy position of not having to put any great limitation on the architect with the result the finished building was a substantial one in stone, of beauty and character.

The design was modelled on the traditional lines of the English parish church using Gothic details of the late decorated period. The walls were of reinforced concrete faced with local Greywacke stone mostly obtained from the lake edge on the park peninsula. The roof was covered with Sheldon slates and all external plumbing was in copper. The interior roof structure was a feature of the building being of the open principal type in heavy timber ornamented with rich Gothic tracery. The timber work on the entrance porch followed the traditional lines with Gothic arching and cusping and was built of kauri stained with solignum. The floors of the two outside porches were finished in mosaic marble to a random design and the interior floors covered in tessellated cork tiles. To provide for the comfort of the parishioners a hot air heating system was provided, the hot air being introduced through two grills beside the pulpit. The cynical might say there was no need for hot air in this part of the building but whether this was the case or not the system was not completely successful. Some years later electric heating was introduced and the hot air system was sold and installed in the local picture theatre.

The church contained some beautiful items of furniture complementing the architecture. The altar cross was a gift from Mr. Henry Harroway as a memorial to his wife Louisa. The standard candle sticks were also gifts from the Harroway family, Mrs. F. Appleby of Whakatane and Mrs. W. Powell, the Vicar's wife. The altar cross from the old St. Peter's was mounted by Professor James Park to form a processional cross. The chalice was a gift from Mrs. Peter McKenzie of Walter Peak Station who was the daughter of the Rev. R.T. Matthews, Vicar in 1904-1907. Two handsome chairs serve as a memorial to G.T.L. Searle, Church Warden and his wife Sophia.



The first St. Peters church, Queenstown
Built 1863; removed to Omakau and
re-erected 1932
(left to right W.D.Warren, W.G. Miles, Rev. W.W. Powell)



Church of St. Mary the Virgin, Omakau
Consecrated 30th April 1933
Previously St. Peters church, Queenstown

The church was consecrated by Bishop Richards in a service held on the 23rd of November 1932. Besides the Bishop there were seventeen clergy of the Diocese present. Tradition has it that Lord Bledisloe the Governor-General was present at the service of consecration. He was invited but could not attend, but he visited Queenstown and inspected the church in March of the following year. In the evening the lych-gate erected by the parishioners to the memory of Thomas Hicks was dedicated and a service of confirmation followed. The consecration of a brand new church was a great occasion, not only for the parish but for the Diocese, as the country was in the depths of a depression and very little building was taking place. When the final accounts had been paid there remained a balance of four hundred and thirty-three pounds which according to the will must be paid to the Vicar at the time by way of a stipend. The incumbent, the Rev. Powell generously forwent his rights except in respect of the thirty-three pounds and four hundred pounds remained in the hands of the Diocesan Trust Board. It formed the nucleus of what is now known as the Wakatipu Endowment, the capital of which remains intact and the parish benefits from the interest each year.

The old St. Peters was given to the Dunstan parish and became the church of St. Mary the Virgin, Omakau. When the building of St. Peters began the vestry had ideas of trying to sell the old building. They learned however that, being a consecrated building they were unable to do so and must either give it away or burn it. As Archdeacon Pyewell had been given a section at Omakau for a church it was decided to give the building for re-erection there. As there was already a St. Peters church in Omakau the building was dedicated to St. Mary. Despite its age and piece-meal construction it was removed successfully and apart from exterior roughcasting remains today very much as it was in Queenstown. Thus the building which was first erected in 1863 today continues to serve the church.

In 1934 Harry Sew Hoy, Church Warden, made a mission clock to a design which the Vicar had seen elsewhere. It was built in the form of a manually-operated clock which showed the amount contributed to missions for the year. The clock which was extremely well made remains in the church porch today serving the same purpose. The clock was originally designed to take pennies and was known as the penny clock. The Rev. Powell who had served Arrowtown and Queenstown so well became Vicar of Gore in April 1936 and was replaced by the Rev. J.N. Goodman who took up his duties in July.

In the following year Miss M.S. Warren died. Miss Warren, who was known to all as Daisy, had lived all her life in Queenstown and had

served the church faithfully for all her adult life. Her great contribution was acting as organist, an office she filled for over forty years. The Warren family had played an important part in the affairs of Queenstown and the church from the earliest days. Mr. Warren Senior had bought the local newspaper, the Wakatip Mail in 1864 and the family continued to operate this important local link until 1946. When the founder, W. Warren died in 1899, his elder son W.D. Warren carried on and, Daisy played an important part after she received an opportunity to be involved when her brother went into the army in 1917. Mr. and Mrs. Warren Senior were regular worshippers and supporters of the church and in turn the son, W.D. Warren, held every office in the church, including lay-reader and Vicar's Warden for over thirty years. Mr. and Mrs. Warren Senior and Daisy are remembered in the beautiful west stained-glass window in St. Peters depicting the story of the Good Shepherd, and Mr. W.D. Warren, by the rather more modest Litany desk and the oak panelling round the font.

The Later Years.

The Rev. Goodman left the parish in February 1938, his place being taken by the Rev. J.C. Fussell. His stay in Queenstown was comparatively short, leaving in September 1940, his replacement being the Rev. D.S. Millar. It was during the Rev. Millar's incumbency that a parishioner donated one hundred and fifty pounds to liquidate the bank overdraft and also made an offer, which was accepted, of a block of land at Cobden on the west coast to assist the finances. There is no record as to whether or not the land was actually transferred which generates an uneasy feeling that perhaps the parish owns a valuable property without knowing it. Further thought would suggest such an alluring prospect is not possible.

The Rev. Millar, now Archdeacon Millar and retired from the active ministry regularly assists in the parish at Christmas and Easter by taking services at Arrowtown. This assistance is greatly appreciated. The Rev. Millar left the parish in June 1942 and was replaced in the following month by the Rev. P.C. Williams. During the incumbencies of the Revs. Millar and Williams once more the country was engaged in a world war. Once more young men and, on this occasion, young women went to the four corners of the earth serving in the forces. Once again there was sadness in the parish as war took its toll.

In 1946 it was decided that the vicarage which consisted of the original section, now almost eighty years old, and a hotchpotch of additions over the years was no longer acceptable. A fund for a new building was started with one hundred pounds realised from the sale of the sections now occupied by the Presbyterian church bought from Mr. Hotop many years before for the same figure.

The same year it was decided to provide a stained-glass window over the altar in memory of those from the church who had fallen in the war. The cost of the window was one hundred and fifteen pounds, the amount being subscribed by parishioners. It was dedicated on the 31st of August 1948. The window is a beautiful addition to a beautiful building and a fitting memorial to the fallen whose names are recorded on an adjacent plaque. The window depicts 'The Call of Peter.'

The Rev. Williams resigned in September 1947 on being appointed Vicar of Lawrence and the Rev. John Cable acted as Vicar until the Rev. V.A. Bianchi took up his duties in January 1948. Later in the year Mr. T.H. Tallentire died, the church losing another of its faithful parishioners. Tommy Tallentire had come to Queenstown as a child and had lived in the town virtually all his life. He was employed by the Warren's in The Wakatip Mail. He took a full part in the affairs of the

* town being amongst other activities prominent in the band and fire brigade. His service to the church was outstanding, being secretary for thirty years.

In September 1948 a decision was made to purchase a new parish car. It was a four-door Morris and cost five hundred and twenty-nine pounds. Although cars were in short supply following the war, people were coming to the Wakatipu in increasing numbers for holidays and the days of the family holiday home were starting. To meet the demand for sections the government surveyed a block of land at Frankton, one section of which was offered to the parish as a church site. The offer was accepted on the basis offered, of a lease until a building was erected when freehold title was available. The section was held for some years and at one stage an offer by the Presbyterians of their old church at no cost for erection on the site was seriously considered. Finally the option to purchase the section was surrendered.

The Rev. Bianchi became Vicar of Milton in February 1955 and the Rev. J.W. Branthwaite of the Waitaki parish was appointed his successor, arriving in May. In 1956 a decision was taken to replace the font, which presumably dated back to the earliest days of the church. The font cost one hundred pounds and was dedicated in December of the following year. It was decided to donate the old font to the Tarras church when built.

Three well-known district characters were laid to rest at services conducted by the Rev. Branthwaite. In January 1956 Egbert Sainsbury who had spent a life time mining at Skippers and whose name was a byword in the area was buried. In August of the same year church stalwart, W.D. Warren was buried. Finally Kingsley Butler who was as well known in Arrowtown as the trees which line its main street died in July 1957 and was buried. Kingsley Butler who had lived almost his entire life in Arrowtown was aged 96 when he died.

In September 1957 the Rev. Branthwaite left the parish and there was no vicar until February 1958 when the Rev. Bianchi who was not in good health accepted the cure. The Rev. Bianchi and his wife had endeared themselves to all during their previous seven years in Queens-town and their return was a popular move. The work of the parish progressed under the Rev. Bianchi despite his indifferent health which continued to deteriorate and he died in Queenstown in February, 1961. In 1980 while the Rev. P. Shields was Vicar the work of the Rev. Bianchi and his wife was marked by the placing of a plaque in the church and the planting of the spreading elm near the lych-gate.

A new appointment was made immediately and the Rev. P.H.C. Jennings became Vicar, taking his first service on the 8th of February,

1961. During the Rev. Jennings incumbency the new vicarage was finally planned and work commenced. The building was designed by Mason and Wales and the contractor was Mr. R. Perks. The cost was three thousand, seven hundred pounds and it was financed by funds accumulated for this purpose, an interest free loan from the Diocese and a State Advances mortgage of two thousand, five hundred pounds. At long last proper provision had been made for the vicarage family and the days of cold and inadequate facilities had passed. While the Rev. Jennings was Vicar the Wakatipu celebrated its centennial. It was an exciting time for everybody in the district as everybody was involved. The festivities culminated in a week of activities in November 1962 which were an outstanding success and are still talked about. All the men of the district grew beards for the festivities including the Rev. Jennings who sported a black beard which would have been admired one hundred years before.

The Rev. Jennings remained in the parish until January 1964. On his departure no appointment was made until the Rev. Stuart Anderson took up his duties in October 1964. The Rev. Anderson's stay in the parish was short and he was replaced in June 1967 by the Rev. Fred Glover. While the Rev. Glover was Vicar the work of the church continued and when he was transferred as Vicar of Bluff/Stewart Island in 1970 the people were reluctant to see him go and made an unavailing appeal to the Bishop to have him remain. His successor was the Rev. R.G. Neilson who was destined to stay in the parish some eight years. During his incumbency the Rev. Neilson saw a need to provide hostel facilities to meet the needs of the increasing number of young tourists arriving in the area on short budgets. This started in a small way and grew till it became a major business catering for thousands of youth each season. During this period the hall and parish centre were often over-committed. It would be fair to say that while the hostel provided a welcome service to many it also created problems for the church.

The Rev. Neilson left the parish in January 1976 and the next appointment was the Rev. P.A. Shields who had entered the ministry after a career at sea and in commerce. When the Rev. Shields arrived in June 1978 the church finances were not good and most of the church buildings were in need of repair and renovation. The Rev. Shields set out to remedy these two matters and the parish owes him a debt of gratitude for achieving his aim in the short time he remained Vicar. A target of \$12,000 was set and largely achieved. When the Rev. Shields left the parish in 1980 the parish finances were on a good footing and the buildings had all been repaired and generally were in first class condition.

The Rev. Shields remained less than two years and his successor, the present Vicar, is the Rev. Jeffrey Owen Marsh. Jeff. Marsh has shown himself to be a dedicated and popular priest and a worthy successor to the long list of clergymen who have served the parish so well.

Any history of the parish would be incomplete without some reference to all the church organisations and associated activities.

Sunday School. As soon as services were commenced in 1863 a Sunday School was started with services in the afternoon. From that day to the present time Sunday Schools have operated to instruct the young. It would be fair to say that from large attendances in the years up to the second world war, and the photograph of the opening of the Sunday School Hall in 1905, vividly illustrates this, there has been a decline in numbers. This can be attributed to a variety of reasons, but a change in attitudes, the spreading of the town, and the involvement with tourism with a seven day week have all contributed. It is to be hoped that a stronger Sunday School can be achieved in the future.

Women's Organisations. From the 'Tea Meeting' held on the 27th of November 1863 the womenfolk of the parish have played an important part in the life of the church by taking part in their special devotions and in fund raising. Over the years most of the activity has been carried out under the banner of the Ladies Guild and the contribution to the social and financial side of the parish has been considerable. During the incumbency of the Rev. Parata a branch of the Mother's Union, with a greater emphasis on devotions, was formed. In turn following the change made throughout the country the Mother's Union became the Association of Anglican Women. As has always been the case the womenfolk of the parish continue to form the biggest part of the congregations and are the fore-runners in all social and fund raising activities. Women have been responsible for many church activities which are carried out without fanfare or publicity. Church cleaning, church flowers, acting as sacristan and like tasks continue to be performed year in year out with dedication and devotion. Women have for years served on the vestry and held other offices such as secretary and treasurer, lay-reader and served at the altar.

Lay-Readers. Lay-reading is probably the most important work in the parish open to the laity and for many years church services were maintained only with the assistance of lay-readers. Mention has been made of some - Lewis Hotop, W.D. Warren and Harry Sew Hoy. Two others who served as lay-readers for long periods were Edward T. Wing and

Dr. W.A. Anderson. Edward Wing was the son of Captain Wing of Tuckett's survey ship, the Deborah which surveyed the Otago coastline to prepare the way for the first settlement. Edward Wing served at sea for twenty years and received a master mariners certificate. He came to Queenstown in 1884 to become Managing Director of the Wakatipu Steam Shipping Co. which operated the Antrim, Jane Williams (later Ben Lomond), Mountaineer and Venus. Wing took a prominent part in local affairs serving on the Borough Council for a number of years. Wing was People's Warden and Vicar's Warden for some years and served as a lay-reader regularly from 1884 to 1903. When the government took over the lake steamer service in 1903 Wing shifted to Onehunga. Dr. W.A. Anderson came to Queenstown in 1920 and practised medicine in the district for over thirty years. His devoted work as a general practitioner was a byword in the district and some of his difficult journeys to bring help to someone in distress in the mountains is well described in his autobiography 'Doctor in the Mountains'. Dr. Anderson was Mayor of Queenstown for six years. Dr. Anderson gave the same devoted service to his church serving as lay-reader from 1922 to 1941 and People's Warden for eight years. With good communications there is not the same need for lay-readers now days. A different form of service has emerged with lay persons serving at the altar and administering the chalice.

Choir. There was a choir from the earliest days of the church and Richmond Beetham and his wife acted as choir masters for a period. Over the years choirs have flourished at times and at other times have ceased completely, and their success has generally relied on the enthusiasm of the Vicar or a layperson. In the Rev. Powell's time the choir was robed for the first time. Some ten years ago Holy Trinity choir, Invercargill, when changing the colour of their robes, handed over some of the replaced robes and these enable the combined choir of Arrowtown/Queenstown to be properly equipped on a limited number of special occasions during the year.

Rose Show. The annual Rose Show organised by the Anglican church has been run for so many years it has become a town institution. Run as a combined rose and flower show with stalls and other associated fund raising activities it is supported by the whole community. The show continues to grow in size each year and is an important annual event in the town.

The Future. This year 1982 marks the 50th anniversary of the consecration of St. Peters church and the 119th anniversary of the founding

of the church in Queenstown. The church is in good heart, with splendid buildings, well maintained. Inflation causes financial problems which get worse each year and the maintenance of the parish is largely due to the generosity of a small number of regular givers and a few enthusiasts who undertake the work of organising fund raising activities. With God's help the challenges of the future will be met and the Anglicans of the area will have a Vicar to bring pastoral care not only to the local people but also the many tourists who flock into the town and to conduct services to enable the faithful to worship and witness to their faith.

Arrowtown

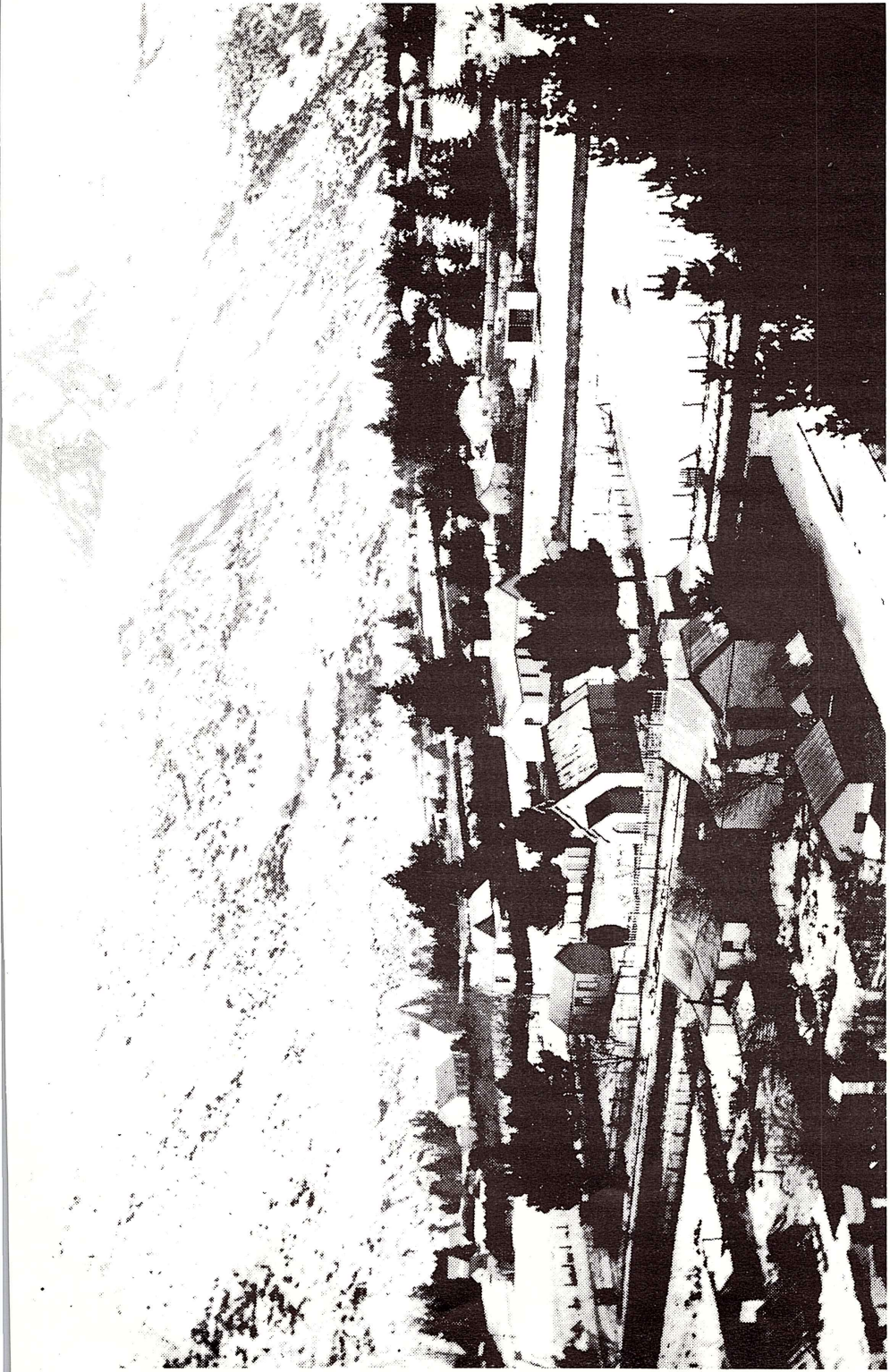
The original parish of Queenstown and its successor the parish of Wakatipu has always, except for a brief period, been made up of a partnership of Arrowtown and Queenstown Anglican communities. This community of interest stems from their being the only two towns in a comparatively isolated area and is mirrored in other common interests such as cultural, sporting and welfare organisations.

As has been noted the first record of an organised Anglican community in Arrowtown is, when the Queenstown committee were seeking a Vicar in 1868, sought the financial and moral support of the Arrowtown committee. As almost certainly faithful Anglicans from Arrowtown attended the services conducted by the Bishop of Christchurch in Queenstown in 1863, it is not unreasonable to assume the visit inspired them to meet together and form a committee. Every community in those days could find a lay-reader from amongst its members and cottage services were probably held before the Rev. Coffey became Vicar in 1869.

When the Rev. Richard Coffey accepted the cure the Queenstown committee sought and received from the Arrowtown committee the support they needed. Thus was the partnership born which continues today. It would be wrong to suggest the partnership has always been harmonious as there have been times when, particularly in respect of financial matters, relations have been somewhat strained. On one occasion when the harness for the gig was worn out the Queenstown committee suggested its replacement was an Arrowtown responsibility as it was used to get the Vicar to Arrowtown. Logical but hardly calculated to engender Christian love. Until centralised finances were agreed to without set quotas for each area the level of contributions towards parish finances was constantly being varied.

With the Vicar being resident in Queenstown, giving ready access to him and more services available to the Queenstown parishioners the Arrowtown parishioners sometimes felt second-class. On the other hand when the Arrowtown committee were faced with a shortage of finance they tended to let big brother Queenstown bear the problems involved. Thus from time to time there were difficulties but if they seemed important at the time they were always capable of being resolved before long. Centralised finances and centralised vestry which have operated for some time and good transport has made the partnership one harmonious entity.

It seems likely that the church land at Arrowtown was a free gift from the Provincial Government. Certainly if it were done at Queenstown the same treatment would be expected at Arrowtown. Certificates of title for the two sections involved were issued one each to



Arrowtown c.1880 showing St. Pauls church and the cottage

Elias De La Perrelle, blacksmith, and Henry Holmden, settler on the 1st of July 1869. In 1877 these two transferred the sections to three church trustees one of whom was the same Elias De La Perrelle for the nominal sum of 10/- each. This would indicate De La Perrelle and Holmden held the sections originally as nominal trustees for the church. One brief news item in the Otago Witness of the 30th of September 1871 settles the date the church was built. It read 'An Episcopal church has been erected at Arrowtown at a cost of three hundred and fifty pounds.' It was previously thought the church was built in 1872. The cost of three hundred and fifty pounds is great enough to suggest that the cottage was built at the same time.

The absence of records means little is known of the early years of the church. It has been noted that St. Pauls was consecrated on the 18th of September 1883 which would have been a happy day for the people of the area. In the 1870's services were probably taken by a lay-reader with the Vicar being present one Sunday in the month. From about 1880 onwards weekly services appear to have been taken by the Vicar alternating morning and evening services between Queenstown and Arrowtown. Possibly better roads helped to achieve this improved arrangement.

With the turn of the century onward the parish on an irregular basis had the services of a Curate or a Selwyn College student. They were invariably stationed at Arrowtown and presumably the cottage came into its own. In 1909 a need was felt for a Sunday School hall and social centre. The Wesleyan or Methodist church was in recess and their building was for sale at two hundred and ten pounds. This property situated over the road from St. Pauls was ideal and as no funds were available the purchase was financed by a loan from a parishioner, Henry McKibbin of two hundred pounds for six years at 6%. The Rev. Horace Packe was extremely active in completing the negotiations for the purchase. Probably good use was made of the hall particularly for Sunday School activities but finances were not good enough to justify its retention and in 1921 it was sold to a Mrs. Johnston for one hundred and fifty pounds. At a later date the building was sold to Shaws Motors Ltd and converted into a garage and is still used for that purpose today. In the following year 1910 an area of land behind the church came on the market and was purchased for £12.15.0. This property was held for many years being sold to the Education Board in 1948 for thirty pounds.

In 1912/13 there was a strong move to form Arrowtown into a separate parish and the matter was debated at length until a firm decision was taken and the Bishop's blessing sought. However the division of the parish did not proceed probably because finance was a problem. The idea was not completely lost sight of and in 1923 while the Rev. J.N. Goodman

was Curate a firm decision to divide the parish was taken. In September the parish made a formal application to Synod for division and it was arranged the parish car be sold, two-thirds of the proceeds to go to Arrowtown. Apparently the cottage was not considered adequate to serve as a vicarage and a house in Villiers Street was bought for one hundred and fifty pounds. Arrowtown as a separate parish appears to have been effective from Christmas Day 1923, the Vicar being the Rev. J.N. Goodman. The Rev. Goodman left the parish in August 1924 and for two years there was no resident Vicar. The Rev. Sholto Douglas of Queenstown took services from time to time and other priests took services for periods including:—

The Rev. G.W. Wilson	Nov—Dec. 1924
The Rev. A.L. Carter	Aug—Sept. 1925
The Rev. John Blomfield	Nov. 1925 — Mar. 1926

In August 1926 the Rev. W.W. Powell was inducted as Vicar and regular services were recommenced. The parish as a separate entity continued until with the death of Canon Parata it was found necessary to amalgamate the parish once more under the Rev. Powell who resigned as Vicar of Arrowtown in November 1928. At this point he shifted his residence to Queenstown. The vicarage no longer being required was let and it was not till 1947 it was finally sold for three hundred pounds.

Since 1928 the history of St. Pauls is very much the history of the parish as the Arrowtown community has played an important part in supporting and extending the work of the church in the area. At the same time St. Pauls has retained its own identity with a fellowship amongst its parishioners only found in smaller country churches.

Progress was slow in catching up with Arrowtown and it was not till 1944 that the church was lit by electricity.

As in the Great War of 1914/18 Arrowtown sons made their contribution in the war of 1939/45 and once again the toll of war reached into the Anglican community. The death of Lieut-Colonel Reg. Romans D.S.O. a member of the church committee before he entered the army is remembered by a brass memorial which is situated beside a similar one remembering the dead from the earlier war. Lieut-Colonel Romans was a natural soldier and was Officer Commanding the 23rd Battalion when he died of wounds received in an action at Orsogna, Italy.

In 1945 the Rev. J.C. Fussell who had been Vicar of the parish in 1938/39 came to live in the parish for a short time before his death in June. In March 1946 death removed an identity as well known as Arrowtown itself when George Henry Romans died aged 102. As long as anyone could remember George Romans had been around taking an active part in community affairs. A member of the church committee since 1903 he was Vicar's Warden at the time of his death having held the office continually since 1921.

In September 1972 the centennial of the church was celebrated. The fact the celebrations were actually held on the 101st anniversary did not affect the importance of the occasion. The event was marked by a special Eucharist celebrated by the Bishop of Dunedin and on the previous night a centennial dinner had been held in the local hall. Before the celebrations the cottage which had stood in the middle of the section towards Anglesea Street was moved to the opposite side of the church and directly alongside. With the provision of a porch to join the two buildings it has since then served a much more useful purpose as vestry and Sunday School room.

In 1973 a magnificent stained-glass window was provided behind the altar. It was a gift from Mrs. Sally Lusk in memory of her husband. The window is unusual in that instead of a religious theme it depicts the local mountains and trees. The window is a beautiful addition to the simple Victorian interior of St. Pauls.

In 1978 under the Rev. P. Shields the parish set about restoring its buildings, as with funds short, all had been neglected and were in need of immediate attention. This was a major effort involving raising a large sum of money. This was achieved largely because of the drive and enthusiasm of the Vicar. St. Pauls which was showing its years, being in a generally run-down condition was an important part of the renovation. The work completely restored the building and with care it should serve Arrowtown for many years to come.

The provision of services to most of the parish out-stations has been largely centred on Arrowtown. While Macetown was a centre of population from the 1880's to about the time of the first world war services were held on a regular basis, their frequency depending to some degree on whether a curate or student was available to assist. Services at Crown Terrace were introduced towards the end of the first world war and continued, mostly on a fortnightly basis through to the mid-1940's. Gibston was another settlement where services were held over much the same period but generally on a monthly basis. The records indicate that there was no degree of continuity in these services, and while some Vicars were very regular in carrying out this duty others held few or no services at all. In the 1920's and 1930's the Rev. Powell held regular services at these two places and in addition instituted services at the Lower Shotover when the hall was built in June 1931.

St. Pauls has been served faithfully by many dedicated lay-persons and George Henry Romans has already been mentioned. Others have made outstanding contributions over long periods including:—

Graham Dick Baird. Mr. Baird farmed at Lake Hayes owning the Bendemeer station, which he took over in 1900. He was prominent in public affairs serving on the Arrowtown Hospital Trust, the local Jockey

Club, the Mounted Rifles and the A and P Association. He took an active part in the affairs of the church from the time he first arrived in the area and served as People's Warden from 1901 till his death in 1918.

Leo Lee. Mr. Lee was also a Lake Hayes farmer whose property was Threepwood. Mr. Lee played his part in civic affairs and was Chairman of the Lake County Council for ten years. He succeeded Mr. Baird as People's Warden in 1919 and held office with a break of one year until 1935 when he relinquished the farm and shifted his residence to Queenstown. In Queenstown he was a member of the vestry and was treasurer of the parish until his death in 1947. Mr. Lee also served both churches as lay-reader.

George Albert Bowler. George Bowler's father and mother arrived at Dunedin by the Karnatic in 1874 settling at the Arrow Junction. George Bowler spent his entire life in this area working his small holding and shearing around the district. He was a loyal servant of St. Pauls being first elected to the committee in 1940. He served as Vicar's Warden from 1960 till his death at the age of 84 in 1977. For many years the people of Arrowtown could set their clocks by the passing each Sunday morning of the Morris car driven by George Bowler and accompanied by his wife Mary and Mrs. Nellie Johnson, three faithful and regular attenders at St. Pauls.

Mrs. Dorothy Hansen. Mrs. Hansen made a major contribution to St. Pauls serving in many ways but chiefly as Secretary/treasurer for some thirty years when ill-health forced her to relinquish these duties. Mrs. Hansen also filled the position of Secretary of the central vestry for many years in a most capable manner. Her death in 1972 was a loss to the parish.

Vicars of the Wakatipu Parochial District.

1/1869	to	12/1872	Rev. Richard Coffey
12/1872	to	1/1875	Rev. T. Jackson Smith
1/1875	to	1879	Rev. Joshua Jones
1880	to	7/1881	Rev. E.H. Granger
11/1882	to	3/1890	Rev. D.O. Hampton
12/1890	to	11/1893	Rev. A.C. Yorke
5/1894	to	5/1896	Rev. W.C. Cotes
6/1896	to	4/1900	Rev. A.D. Mitchell
4/1900	to	10/1903	Rev. H. Brooke
2/1904	to	5/1907	Rev. R.T. Matthews
7/1907	to	10/1912	Rev. H. Packe
11/1912	to	6/1916	Rev. W. Uphill
10/1916	to	6/1919	Rev. R.G. Coates
9/1919	to	10/1923	Rev. R. de Lambert
1/1924	to	11/1926	Rev. Sholto Bishop
11/1926	to	9/1928	Rev. H. Parata
12/1928	to	4/1936	Rev. W.W. Powell
7/1936	to	2/1938	Rev. J.N. Goodman
3/1938	to	9/1940	Rev. J.C. Fussell
10/1940	to	6/1942	Rev. D.S. Millar
7/1942	to	9/1947	Rev. P.C. Williams
1/1948	to	2/1955	Rev. V.A. Bianchi
5/1955	to	9/1957	Rev. J.C. Branthwaite
2/1958	to	2/1961	Rev. V.A. Bianchi
2/1961	to	1/1964	Rev. P.H.C. Jennings
10/1964	to	6/1967	Rev. Stuart Anderson
6/1967	to	5/1970	Rev. Fred. Glover
7/1970	to	1/1978	Rev. R.G. Neilson
6/1978	to	3/1980	Rev. P.A. Shields
6/1980	to	---	Rev. Jeffrey O. Marsh

Curates of the Wakatipu Parochial District.

12/1907	to	6/1908	Rev. W.H. Doubleday
3/1909	to	1/1912	Rev. H. Blathwayte
4/1923	to	8/1924	Rev. J.N. Goodman
1/1929	to	1930	Rev. D.V. Whitlock

Vicars of the Arrowtown Parochial District.

12/1923	to	8/1924	Rev. J.N. Goodman
8/1926	to	11/1928	Rev. W.W. Powell

